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ABSTRACT

The focus of this study is on assessing and analyzing values shifts occurring among Norwegian teacher education students from 1967 to 1980. The evangelical Lutheran church has been the state church in Norway since the Reformation, so that the school system historically has had the responsibility of giving the pupils a "Christian and moral upbringing." An identical 68 statement inventory of values relating to home and family concerns was administered to Norwegian students in their native language in 1967 and again in 1980 by the same individual. A significant change in attitude occurred on 36 of the 68 inventory items. Responses indicated that as far as child-bearing practice, value of homelife, the amount of time spent at home, and sex and marriage are concerned, the students of 1967 conceived them as more important and valuable to their personal life than students in 1980, regardless of their sex. At the same time, the results showed increasingly conservative views on birth control, care of the aged at home, and modern influences on Norway from the outside. This movement within a thirteen-year-period indicates that the personal views of many prospective teachers run counter to the values explicitly upheld and promulgated in Norwegian schools. The values foundation on which the Norwegian society and school rest appears to be less solid and cohesive today than 13 years ago, presenting a clear challenge to educators on all levels in that country. (Author, RM)

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A Comparison of Student Perceptions of Value
in Norway Between 1967 and 1980

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Paper presented at the Fourth Annual Conference of the Eastern Educational
Research Association, Philadelphia, Pennsylvania
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Abstract

The concept of pluralism continues to pose values dilemmas for educators around the world regardless of whether the country in question has a predominantly hetero- or homogeneous population. The focus of this study is on assessing and analyzing values shifts occurring among Norwegian teacher-education students from 1967 to 1980. An identical 68-statement inventory of values relating to home and family concerns was administered in 1967 and again in 1980 by the same individual to Norwegian students in their native language.

A significant change in attitude occurred on 36 of the 68 items, reflecting a lessening emphasis on tradition, role of the home, and Christian principles as taught in school at the same time that increasingly conservative views were expressed on birth control, care of the aged at home, and modern influences on Norway from the outside. This movement within a thirteen-year period indicates that the personal views of many prospective teachers run counter to the values explicitly upheld and promulgated in Norwegian schools, e.g., views on the home, family, and Christian morality. The values foundation on which the Norwegian society and school rest appears to be less solid and cohesive today than thirteen years ago presenting a clear challenge to educators on all levels in that country.

A Comparison of Student Perceptions of Value

In Norway Between 1967 and 1980

"As long as the school is a place where a person--the teacher-- conveys knowledge and skills and gives of her personal experiences and acquired wisdom to another person--the pupil--, the I-thou meeting between two humans will remain the prerequisite for all cultural growth and quality in human life." (Hellern, 1966) This statement implies that values held by teachers will be vital forces in the formation of students' world- and self-views. Since the human functions as a result of perceptions of reality, rather than reality itself, the importance of assessing world-views of prospective teachers cannot be overstated. In relation to Norwegian society, it is especially crucial since teachers are responsible by law to convey a particular world-view and set of values stemming from the Lutheran State Church. If teachers, themselves, do not hold these views, it will be difficult to convey these attitudes to children effectively, thus undermining the foundations on which the society rests.

From the first author's personal experience of living with and teaching Norwegian students, it was apparent that being required to convey official state values posed an area of deep personal conflict for many of them. Yet, cohesiveness and solidarity in Norway have resulted from holding a common value system and have been a source of great strength to the Norwegian society as well as to individual Norwegians in defining their human identity. Now, however, the spiraling effects of an inner crisis in values is rippling outward from individuals, i.e., teachers, through the schools upward to the highest government levels in education.

The proper response to this situation cannot be made without a quantifiable information base to which other data can be added in order to build a concrete picture of the present reality. Then, when the reality is recognized, future

directions can be formulated. The difficulty in working with values is that they are both subject and object simultaneously. The very foundation which is undergoing change is also the structure looked toward for guidance in charting future directions. It is hoped that this study will be one stone in the foundation of a still stronger Norwegian society in process. The goal of this investigation is to compare values related to home and family held by Norwegian teacher-education students within a thirteen-year span from 1967 to 1980. This paper will be primarily sociological in format due to the lack of pertinent research related to the area under study as well as to the necessity of describing and interpreting the results within a proper cultural context.

RELATED LITERATURE

Background Information on Norwegian Society

Norway is the northernmost country and has the lowest population density in Europe. The greater part of the population is concentrated along the coast and in the great U-shaped valleys carved during the Ice Age. Nearly three-quarters of the country's area consists of mountains and other barren districts; one-quarter is forest and less than five percent is possible to cultivate. Therefore, most of the people live in small towns of 3000-30,000 inhabitants while only four cities of over 50,000 people exist, Oslo being the largest with approximately 500,000 people. The low population density and the loneliness of village communities have, heretofore, strengthened family ties and a sense of national identity. Today, despite changing living conditions, the Norwegian population can still be called homogeneous with the exception of 20,000 Lapps in Northern Norway who have their own language and culture and small groups of immigrants from the Middle East and Asia (Langholm, 1961).

Norway has always been a kingdom, even during the periods of union with Denmark (1319-1814) and Sweden (1814-1905). Their Constitution, drawn in 1814, is based on principles found in the French, British, and American constitutions. However, the evangelical Lutheran Church has been the state church in Norway since the Reformation, so that the school system historically has had the responsibility of giving the pupils a "Christian and moral upbringing." (Monster-plan, 1974)

Today Norway is a land where freedom from want has practically been achieved. Prosperity is more evenly spread throughout the population of 4,000,000 than in most countries. The equalization of economic well-being has been one of the national policy objectives since World War II and has been aided by traditions of strong local government as well as geographical factors preventing strong concentration of capital. The lack of fatalistic and cynical attitudes toward politics in Norway is apparent. However, ninety-eight percent of the population are members of the state church on paper, while only a small minority demonstrate active involvement or support of the church.

Although Norway defines itself as a democracy, by American standards it is a socialistic system. Workers pay into a state fund and in return receive full hospital and medical care. Schools are free, including the university. Also, extensive child welfare services protect the rights of children with various needs. (NOU, 1977)

Attitudes Toward the Family in Norway

Kohlberg lists ten moral issues common to all human societies. (Hersh, 1979)

- | | |
|--------------------------------|---|
| 1. Laws and rules | 6. Contract, trust, and justice in exchange |
| 2. Conscience | 7. Punishment |
| 3. Personal roles of affection | 8. The value of life |
| 4. Authority | 9. Property rights and values |
| 5. Civil rights | 10. Truth |

He states, further, that the rudimentary experience of these values takes place within the home and peer group. The family, in addition to being a societal value, also functions as the conveyor of values.

However, the home itself is presently undergoing a crisis that has become apparent during the last twenty years in Norway. Factors cited as contributing to this situation include increasing secularism, changes in the society's structure and composition, and the mass media. Accompanying the increasing secularization has been a decrease in respect for the authority of home and school. The concept of social status has also been altered to include a higher living standard as measured by things acquired. Modern individualism has been emphasized in the media. The loss of balance between cooperation at home and personal self-fulfillment is also exacerbating the crisis because not just the family, but more importantly, the belief in the family's value, is currently questioned (Iversen, 1963).

Attitudes toward the family are intimately connected with attitudes toward women. With the increasing number of former family functions being assumed by other societal institutions, the family has changed its focus from producer to consumer. Therefore, the family viewed as a unit is not as viable a reality as each person individually. Yet the increasing isolation of the nuclear family and of the individual within has increased the emotional needs that the family is expected to meet. Women, as in the United States, are forced to define their roles and needs within this complicated and often contradictory matrix. Still, the majority of Norwegian women with children under twelve years of age are mainly unemployed. (St. Meld., nr. 17, 1977-1978) However, Norway was one of the first countries to include housework in the nation's economic budget which was estimated at fourteen percent of the net national income in 1947-1948. (Facts About Women in Norway, 1960)

As a group, Norwegian women are having children at increasingly younger ages. In 1962, 37% of the children born were to mothers under thirty-five years of age, while in 1972 this figure rose to 48%. Of all the women in 1972 who had children, 81% were under thirty years and 11% were teenagers. (Fakta om Likestilling, 1974).

Children are also born earlier in marriage. In 1962, 55% were born during the first five years of marriage while in 1972, the figure had reached 64%. Eighty-nine percent of the children born in 1972 were born to parents married less than ten years. This tendency to become mothers at younger ages has resulted in a double bind for women. The mother of young children working outside the home often holds a low paying and low status job while at the same time maintaining the bulk of responsibility for home and child care. (St. Meld., nr. 17) In 1973, a comparison of jobs held by men and women showed that only 10% women as compared to 60% men held positions of leadership. Reasons for the inequity were attributed to women's lesser education and qualifications and their youth and time on the job. (Fakta, 1974)

The percentage of Norwegian women choosing marriage has made a remarkable turn during this century. In 1900 among women 30-34 years of age, 67.7% were or had been married. In 1970 this percentage had increased to 91.6%. However, during the 1970's this tendency reversed so that while in 1971, 29,500 marriages occurred, the number sank to 25,400 in 1976. This phenomenon has been accompanied by a decreasing birth rate, from 65,550 in 1971 to 53,900 in 1976. Likewise, the average number of children per family has remained around 2.5 for various occupational and social classes, although families in western and northern Norway generally have larger families than the national average. With the increasing number of small families, children have become more dependent on the

environment outside the home to find peers and social contacts that were formerly present within the home. (St. Meld., nr. 17, 1977-1978)

Until the 1940's, the number of children born outside of marriage was stable at 6.5%. However, from 1960 the percentage had increased to 10% in the mid 1970's. This increase is partly due to the decreased percentage of births within marriage, so that the actual number of births outside marriage has not increased as much as the percentage implies. Single mothers have become increasingly younger when having their children. In 1972, almost 44% were under twenty years of age. (St. Meld., nr. 17, 1977-1978)

Norway has long had its version of the Equal Rights Amendment. One of the goals of the government is to guarantee equal job opportunities so that women may choose the most appropriate personal life style. The government expresses hope that a newer, more equitable division of home responsibilities and attitudes will result so that the father's role will be strengthened and the child will benefit from more time spent with each parent. (Fakta, 1974)

Goals of Compulsory Norwegian Education as Related to Values

The objective of Norwegian basic education was revised in 1969. (Act, 1969)

"The purpose of the basic school, is in understanding of and collaboration with the home, to help give the pupils a Christian and moral upbringing, to develop their mental and physical abilities, and to give them a good general knowledge, so that they may become useful and self-reliant human beings both in their homes and in the community. The school shall further mental freedom and tolerance, and work for the creation of productive forms of cooperation between teachers and pupils and between school and home."

Norwegian children are obliged to attend nine years of compulsory education divided into the grunnskole, grades one through six, and the ungdomsskole, grades

seven through nine. A tenth year is optional for children with special needs. Subjects taught include Norwegian, mathematics, foreign languages, physical training, home studies, social studies, nature study, and aesthetic, practical and social training. (Act, 1969, 1975)

The specific plan for compulsory education, revised and adopted 1970-1974, maintains that the grunnskole as a whole shall build upon the ethical values rooted in Christianity. This responsibility laid upon the school makes it obligatory for the school "to awaken and strengthen pupils' sensitivity toward values of an ethical nature. The school must enable students to evaluate new experiences in terms of what is good and evil, right and wrong, and to challenge them to develop their own values by presenting all sides to moral dilemmas. The total learning environment, including methods of working, rights, responsibilities, and duties within the school society should be organized to convey ethical attitudes and produce strength of character. The school should attempt to provide an environment within the school society so that each member receives responsibility and challenges designed to further moral growth. Therefore, the goal of Norwegian compulsory education as defined by the State Ministry of Education is that the basic values of truth, honesty, justice, fidelity, and love of neighbor become internalized by pupils." (Translation from *Monsterplan*, 1974, p10)

The plan emphasizes that the method of conveying basic values can best be realized by incorporating them into the instructional process. Tolerance and freedom of thought must characterize the school's attitude toward children, choice of learning materials, and treatment of religious, ethical, social, and political questions or in whatever area different perceptions are apparent.

At the same time that tolerance is conveyed, the basic plan is not to be construed as preventing students from formulating and acting upon personal

convictions. One question frequently asked by Norwegian teacher-education students concerns the conflict between the tolerance ideal and the values binding the school. The school's, i.e., state's position is that tolerance does not imply values neutrality. In fact, the school, as representative of certain values and viewpoints, is a necessity for the experience of tolerance and freedom of thought to have meaning. "Neutrality in values will make all education and instruction impossible." (Mønsterplan, 1974, pl5)

The basic values on which the Norwegian basic school rests, i.e., Christian faith and morality, the democratic process, and the scientific method, are viewed in two ways. Ideas and materials that contradict those ideals have a right to also be presented in school so as to develop independent critical evaluation. However, it is emphasized that the ability to evaluate critically and independently is not only developed when those basic values are confronted with other perspectives, but also when they (basic values) are used as a foundation for critical evaluation of human and societal behavior. (Mønsterplan, 1974) "It is an illusion to believe a school's instruction and education can be neutral, without influencing (the students') foundation on which to build life's meaning." (Høllern, 1966, pl01)

Home and Family Studies Within Norwegian Compulsory Education

Although values are to be integrated with all areas of study, three main subjects deal partially or exclusively with the home and family: kristendoms-kunnskap (knowledge of Christianity), heimstadlaere (learning about the home environment), and heimkunnskap (knowledge of home skills). In addition, familiekunnskap (knowledge of the family) is a required topic in the grunnskole.

While much debate surrounds the presence of Lutheran Christianity in the school, the goal of kristendoms-kunnskap is to give pupils a foundation in

Christianity and what it means both for the individual personally and in relation to others. (Mønsterplan, 1974) The issue of separation of church and state, i.e., education for life in society vs. spiritual life, is often debated as a dualistic issue. However, the intent of the law is to convey that God is Lord of both heaven and earth, body and soul, state and church. Therefore, the goal is to achieve the right balance of tension between the spiritual and worldly environments under the umbrella of Lutheran Christian philosophy and belief so as to develop moral citizens. (Helleren, 1966)

While the home is seen as the heart of kristendoms-kunnskap, the school's role is to help the family with Christian education. In the lower grades, topics from kristendom are encouraged to be taken up in connection with other subjects such as heimkunnskap and familiekunnskap so that artificial barriers do not prevent the child from seeing the application of values to the total life context.

During grades one through six, children are required to take orienteringsfag (subject for orientation to life), which is an integrated plan containing material relating to home, society, and nature. Heimstadlaere is one of the subjects in "o-fag" and its goals are: 1) to help pupils correctly relate to their home, school, and society; 2) to sensitize children to their environment, both near and far; 3) to stimulate children to exhibit responsibility, compassion, care, and respect for others; and 4) to develop pupils' ability to express their experiences and thoughts through stories, written work, music, drama, and creative handwork. The home is especially emphasized in the younger grades as the starting point for building values. (Mønsterplan, 1974)

In heimkunnskap, the instructional goals are: 1) to promote a positive attitude toward home and family life and enable pupils to live harmoniously with other people; 2) to give pupils insight into the role of nutrition in maintaining good health; and 3) to enable pupils to approach home tasks with

confidence. Heimkunnskap is included in compulsory education to give pupils a basis for arranging their lives both practically and socially by providing practice in skills and abilities relating to a wide range of home responsibilities. Instruction in heimkunnskap begins in first grade and continues throughout grades one through six with topics and activities taken from the home, school

and society. Some topics for example, food preparation, are covered separately in heimkunnskap whereas others are integrated with other subjects. (Mønsterplan, 1974)

Familiekunnskap is a separate area that may be integrated with heimkunnskap or heimstadiære. Its objectives for grades one through nine include: 1) to create positive attitudes toward family life and others with whom the child lives and works; 2) to convey understanding of the family's functions in relation to the individual and society; 3) to help pupils adjust to their own family situation; 4) to give pupils a basis for arranging their own lives as youth and adults; 5) to promote equality between the sexes in the family and society; and 6) to promote equal worth of societal functions. (Mønsterplan, 1974)

All material must be handled in accordance with the school's "formålsparagraf" or main objective, i.e., ... "in understanding of and collaboration with the home, to give the pupils a Christian and moral upbringing..." (Act, 1969, 1975). Emphasis is placed upon the grunnskole's task of giving pupils understanding for the ethical, personal, and practical challenges related to home and family life. The student is exposed to the balance between self-fulfillment and social responsibility with behavioral norms occupying a significant place in instruction. Special attention is given to the meaning of obligatory solidarity within the family. Topics in familiekunnskap may also be integrated with other areas such as consumer education, sex education, and economics besides kristendom, o-fag, etc.

According to the committee that formulated the newest Norwegian school law, the overriding function of compulsory education in grades one through nine is

character formation. "The school together with the home must help each pupil to build up a kernel or nucleus within the personality, so that each individual pupil becomes an independent person with his/her own anchoring in, and who lets his/her behavior be guided by, a personal fund of ideas of right and wrong, good and evil, beautiful and ugly, worthy and undesirable." (Helleem, 1966, p95)

Teacher Education and Home Studies

In Norway, the elementary school teacher meets her class in grade one and normally continues with them up through grade six. Therefore, the potential influence of a teacher on a given child is considerably greater than in the American system where children change teachers each year and interact with several special teachers in the course of a year.

Teacher education has its basis in the values and cultural foundations upon which the Norwegian basic school is built. A translation by the first author of the main objectives and responsibilities of teacher education in Norway includes the following mandate.

"Teacher education studies shall give comprehensive understanding of the central values in our cultural tradition. Teacher education must give deeper insight into the values- and interest-conflicts one meets in today's society. Content and activities must therefore be built on themes that raise problems and reflections of different viewpoints on school and societal problems....Parents have the main responsibility for the training and enculturation of children and youth. The school must help parents with this task. Teacher education must, therefore, promote understanding for the responsibility the teacher has in this regard toward parents. Teacher education contains discussion and clarification of value and cultural foundations of the cultural majority in our country. However, students must also deal with questions concerning especially language, culture, and religion among minority groups." (Laererutdanning, 1974, p11)

To teach in the grunnskole, the student must take a three-year program consisting of three main components: pedagogy, methods and content. General teacher education contains the study of content and methodology for subjects taught in the elementary school. The pedagogical component is not broken down into specific courses, e.g., Foundations of Education, Human Development, etc., as in American schools, and the amount of time spent per semester varies according to the organization decided upon by the pedagogy professors and school administrators. However, this component must correspond to one year's work at the end of three years. A separate article is forthcoming on the actual organization of teacher education in Norway, since it is beyond the scope of this paper to adequately describe the system.

However, of the subjects mentioned in the previous section, kristendoms-kunnskap is a required course for teacher-education students, while heimkunnskap and familiekunnskap are highly recommended electives from within rather limited choices. Part of the final examination for teacher certification is carried out by "censors" from another university or teachers college who evaluate the written and oral exams of students. This system ensures that national uniformity in teacher education to some degree is present.

METHOD

Subjects

Two different groups of students from Volda Pedagogiske Høyskole in Norway were involved in this study in 1967 and 1980. The first group had 100 students enrolled in teacher preparatory work and the second group included 45 students participating in the same program from the same campus. Of the 100 Ss in 1967, 46 were male and 54 female; the second group was composed of 29 females and 16 males.

Data Collection

For this study, an inventory entitled Attitudes Toward the Home and Homelife (ATTHH) was developed and constructed by the first author in Norway based on extensive interviews with educators and school visitations. Sixty-eight statements which specifically dealt with various aspects of Norwegian home situations and family life were selected for inclusion in the instrument. Ss responded using a three-point scale. For each statement, the student responded with T for true, if s/he agreed, F for false, if s/he disagreed, or U if s/he was undecided. No time limit was imposed for completing the inventory and the instrument was administered by the same Norwegian educator in 1967 and 1980. All participating subjects responded to the identical inventory in their native language, nynorsk, which is one of two Norwegian languages in use today. Ss filled out the survey anonymously to insure their privacy as well as freedom to respond honestly.

Data Analysis

The sample size of the two independent groups involved in this study was unequal in that the 1967 sample was composed of 100 Ss while the 1980 sample included 45 participants. Therefore, it was necessary to analyze the data on the basis of proportion or percentage. Two steps were included in the analysis.

First, the frequencies of responses to each item were converted to percentages with respect to T for true, F for false, or U for undecided. The percentages included males and females, item by item, which were compared between the two years surveyed. Then, to determine the significance of difference between the two percentages, a statistical test of proportion was applied at the .05 level. (Tables for Determining Significance Between Two Percentages, 1980) The first comparison involved the overall responses of T or F to each statement by the two samples. If found significant, a further comparison was made

between males and females to determine how sex difference would impact on the individual's perception of value of home and homelife. In addition, an item analysis was also conducted to identify the direction of change between the two years in response to the statements by the two samples.

RESULTS

Out of the 68 statements included in the ATHH dealing with personal feelings about home values, over half of them (36 items) were responded to differently (larger than 15 percent) by the two groups of Norwegian prospective teachers, as shown in Table 1. Since the responses to either "true" or "false"

Insert Table 1 about here

on every item far out-weighted those to "undecided" between the two groups, the discussion of the findings hereafter will focus only on the responses to the two categories.

As demonstrated in Table 2, significantly more of the 1967 subjects

Insert Table 2 about here

agreed to the statements than the subjects of 1980. Responses indicated that as far as child-bearing practice, value of homelife, the amount of time spent at home, and sex and marriage are concerned, the students of 1967 conceived them as more important and valuable to their personal life than did students of 1980, regardless of their sex. The difference of percentages ranged from 17 to 42, with 29 as the median difference in percentage.

The shift of attitudes in thirteen years was further noted in Table 3

Insert Table 3 about here

which showed the percentage difference on the items with which they disagreed. The differences varied from 19 percent to 42 percent with 33 percent as the median. Again, significantly more 1980 students disagreed with the statements listed than did those of 1967. The areas identified included Christian values as conveyed by the school, the school's role in teaching home values, individual's responsibility for the elderly, and divorce and permanence of marriage.

Comparing the importance of family, attending church, and even the role of the peer group, the students of 1967 seemed to be much more conservative than those of 1980. As shown in Table 4, the percentage difference ranged from

Insert Table 4 about here

17 to 25 with 21 as the median. Significantly more 1967 students favored attending church, treasured the value of family and family welfare, and felt uncomfortable conforming to peer group standards.

DISCUSSION

It is apparent that societal trends within Norway are reflected in the changing views of teacher-education students. Since this study was conducted in western Norway which tends toward conservatism, the direction and extent of change noted within these students is especially significant. The implications also are somewhat disturbing. In contrast to the melting pot atmosphere of the United States which has been a source of strength and energy to our society, Norway has traditionally derived its strength and stability from its homogeneity.

Change in the United States, while sometimes painful, has been viewed as essentially positive. Also, the typical American view that any problem is solvable provided one works at it hard enough has energized this culture. Norway, however, has not shared these views so that predictions of how that country will respond to change are difficult to make with confidence.

Especially important to note is that these changes are happening, in a sense, against the will of the majority. At the same time that attitudes toward family and home values seem to have changed, there occurred a significant increase in the number of Norwegians expressing dissatisfaction with outside influences as well as an increasing trend toward conservatism in terms of caring for the aged within the family. The fact that change is occurring cannot be denied, yet the feeling of being overwhelmed can lead to a negative rather than positive response to this challenge.

This trend to feel less in control, i.e., less responsible for how things turn out, is reflected somewhat in the willingness of many teacher-education students to allow the state increased responsibility for family matters. Also, fewer Norwegians disagree with the necessity and desirability of peer conformity, at the same time that respect for the school's authority and knowledge of what is "best" indicates a decreasing belief among prospective teachers that they have something of value to offer their students.

Since one of the major goals of Norwegian teacher-education is to ensure that teachers uphold and convey the cultural and values traditions of their land, the significant number of prospective teachers who do not want to keep the same traditions in their own families bears mentioning. This tendency is also accompanied by a decreasing percentage who hope to influence children to live a Christian life as conveyed by the school and who believe the school helped

them become competent homemakers. Taken together, the lessening emphasis of prospective teachers on tradition, religion, and the home are in direct contradiction to the stated aims of the school.

This split between inner convictions and outer requirements is already creating considerable distress among students. In addition, many teachers seeking jobs feel forced into agreeing to teach Lutheran Christianity when they personally do not believe the content they are conveying. This situation seems dangerous to both the teacher and the pupils. It is destructive to the teacher who must experience considerable cognitive dissonance in teaching what s/he does not endorse. But perhaps even worse, the children will undoubtedly sense the lack of commitment to spoken values, so that the values taught may not have the desired impact. Therefore, the underlying values goals of education that have, heretofore, united the country are being undermined from within.

A positive side is that Norwegians do not respond rapidly to change. This ability to withstand pressure to act hastily may help give Norwegians "lead-time" into exploring and accepting the extent to which personal convictions in opposition to state views are held and deciding on a course of action. The shift from a Lutheran Christian to a humanistic outlook is also affecting traditional Norwegian views on honesty and also individual satisfaction. Also, a growing indifference to personal practice of religion was evident among prospective teachers accompanied by a nineteen percent decrease in teachers believing a good home life is essential to building a "good" society. Seventeen percent felt their parents did not really know them, a view which was accompanied by an increase in the need to live one's life apart from one's family. The motivation for this desire, however, is not so easily interpreted and could as easily reflect an increase as opposed to a decrease in family closeness and caring.

While not comprehensive nor conclusive, this study does indicate some serious discrepancies between stated school values goals in Norway and those expressed by prospective teachers. The particular nature of this values conflict in which the underlying foundation of a country's identity is both the "defendant" and the "judge" can easily become a circular struggle as in so many countries and individuals dealing with the same issue. The words of C. S. Lewis have particular meaning in determining upon what foundation our value system will rest, "...neither in any operation with factual propositions nor in any appeal to instinct can (one) find the basis for a system of values....if nothing is obligatory for its own sake, nothing is obligatory at all." (Lewis, 1975, p52)

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TABLE 1

Percentages of Responses to the Items Which Were Identified
As Different Between the Two Groups of Subjects

Item	1980 ($n_1=45$)			1967 ($n_2=100$)		
	True	False	Undecided	True	False	Undecided
2	47	42	11	67	23	10
4	36	51	13	58	30	12
8	29	29	42	58	14	28
9	56	22	22	87	6	7
13	11	58	31	28	47	25
14	18	56	26	40	34	26
18	24	49	27	51	29	20
19	45	53	2	83	12	5
21	71	11	18	94	1	5
25	49	47	4	66	14	20
29	40	47	13	24	64	12
32	15	67	18	26	49	25
33	0	100	0	5	76	19
35	44	36	20	83	9	8
36	22	42	36	43	30	27
37	2	58	40	41	28	31
38	60	0	40	75	5	20
39	33	58	9	69	17	14
40	51	42	7	85	3	12
44	51	31	18	43	45	12
45	40	18	42	76	9	15
46	58	7	35	43	22	35
47	4	80	16	27	38	35
48	40	33	27	57	21	22
49	76	4	20	58	14	28
50	20	67	13	3	89	8
51	80	7	13	99	0	1
52	40	47	13	82	6	12
53	2	73	25	17	40	43
54	11	51	38	50	34	16
59	4	89	7	15	59	26
60	9	60	31	32	43	25
64	11	60	29	6	85	9
66	47	6	47	28	27	45
67	60	9	31	48	28	24
68	15	38	47	11	59	30

TABLE 2

Items to Which More 1967 Subjects Responded True Than Did 1980 Subjects
Both Male and Female

Item No.	* Percentage Difference
2	20
4	22
8	29
9	31
14	22
18	27
19	38
21	23
25	17
35	39
37	39
39	36
40	34
45	36
47	23
51	19
52	42
54	39
60	23

* With a sample of 145, the critical value for the significance of proportion difference at .05 level is 16.4.

TABLE 3

Items to Which More 1980 Subjects Responded False Than Did 1967 Subjects
Both Male and Female

Item No.	* Percentage Difference
2	19
4	21
14	22
16	20
19	41
25	33
35	27
39	41
40	39
47	42
52	41
53	33
59	30

* With a sample of 145, the critical value for the significance of proportion difference at .05 level is 16.4.

TABLE 14

Items to Which More 1967 Subjects Responded False Than Did 1980 Subjects
Both Male and Female

Item No.	* Percentage Difference
29	17
30	22
64	25
66	21
67	19
68	21

* With a sample of 145, the critical value for the significance of proportion difference at the .05 level is 16.4.